Envelope Series

WINTER
1953

A QUARTERLY

Vol. LV No. 4

Plans and Programs for Various Occasions

A MAGAZINE FOR

The Missionary Education Committee of Your Church

ENVELOPE SERIES

Issued by
The Committee on Missionary Education in the Local Church of the Missions Council of Congregational Christian Churches
Editor: Ruth Isabel Seabury, *Educational Secretary*

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Entered as second class matter at the Post Office at Boston, Mass. Acceptance for mailing at special rates of postage provided for in section 1104, Act of October 3, 1917, authorized on June 21, 1918. The American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass. Printed in U. S. A. Annual subscription, fifty (50) cents.

HOW TO PLAN ONE GREAT HOUR IN YOUR CHURCH

By R. Norris Wilson

The successful observance of One Great Hour of Sharing in a church depends upon many long hours of careful preparation. This is, in fact, a real factor in securing the generous response of our people. If they, through carelessness of ours, have the impression that the One Great Hour appeal is a hurried and frantic last-minute effort, their response is bound to be less generous than if they feel the minister and his committee have spent themselves in preparing for the appeal.

The steps necessary to careful preparation and fruitful prosecution of this program in a church are, roughly, as follows:

(1) The consent and approval of the official bodies of the church. Plans for the observance of One Great Hour of Sharing ought to be carefully laid by the Missionary Education Committee with the minister, and just as carefully presented to the official boards of the church for their approval.

The drafting of the plans and their presentation should rest on the facts which lie behind the need for our ministries of Relief and Reconstruction. The *Report on Relief and Reconstruction,* first issued at the Claremont Council and now distributed along with the One Great Hour appeal materials, ought to be the basis for this presentation. It is not difficult to persuade our churches that One Great Hour of Sharing is essential if they recognize that the needs for ministries of Relief and Reconstruction are greater now than they were in the years immediately following the war, when we gave for these ministries much more than we are now giving.

To cite one specific example, last year 51,000 refugees came from occupied Germany into Berlin, roughly 1,000 per week. Now, in 1952, the rate of flow has increased so that as many as

1,000 to 1,500 refugees come into West Berlin each day.

In other words, it is true of One Great Hour of Sharing as it is of Our Christian World Mission that if the people in our churches know the needs they will meet them.

Part of the plan presented for their approval will include the date for the observance in our church. March 8 is the suggested date, but churches are free to choose a date which conforms most usefully with their own calendars.

Another part of the presentation will be the method for collections of the offerings. Will you use the table banks through the church school and the envelopes, distributed through the mail in advance, to the adult members of the church? Will you use the box banks in all the homes of the parish or just the envelopes? In other words, make careful plans and make careful presentation of these plans well in advance.

(2) Order the materials which you will need to carry through these plans. The four-page leaflet for parish distribution, the envelopes, the banks, and additional posters, if desired, ought to be on hand well before they are needed. Therefore, it is essential that the order form for these materials be returned as quickly as possible.

(3) A part of the plan this year will center in the showing of the specially prepared film on Relief and Reconstruction. Conceivably this film could be shown at a church family supper; but, because it is available free for any number of showings in our church, possibly it ought to be shown at the men's group, the Pilgrim Fellowship, women's group, and so on, in addition.

The film has been provided this year as a substitute for the radio and television promotion in other years. The interdenominational planning committee has thought that the film and its accompanying presentation in the local church would provide a much more thorough presentation of the ministries of Relief and Reconstruction than the radio promotion has produced.

The committee should plan to request this film for the date

on which it is wanted early in order that there will be no conflict or difficulty about getting the film.

(4) The committee will try to interest every group in the church in the offering for One Great Hour of Sharing. There are a great many ministries of Relief and Reconstruction that are of interest to children particularly, and to women, as well as to men; and it might be that, in addition to the offerings that are brought to the morning service, these groups would like to make group contributions for CARE packages, powdered milk, medicine, and so on.

Information is available about these special projects from Rev. R. Norris Wilson, 287 Fourth Avenue, New York 10, New York; and Rev. Armstrong Hunter, 14 Beacon Street, Boston 8, Massachusetts.

Does your church school want to help get Religious Education materials to missionaries and mission schools overseas? Details for such a project are available in the Pilgrim Series Program Manual for Winter, 1953. If you don't have a copy, Pilgrim Press would be glad to send one, 30 cents postpaid. From all over the world have come requests for Bibles, pictures of religious scenes, and other supplies. Your church school could help mightily. For further information, write Children's Friendly Service or Young People's Friendly Service, Room 508, 14 Beacon Street, Boston 8, Massachusetts.

LET US RISE UP AND BUILD*

By HELEN FRANCES SMITH

The majority of those who read this article will remember the little finger game we used to play as children. With hands clasped, fingers interlocked, index fingers pointing upward, we sang:

"This is the church, and this is the steeple,
Open the door and see all the people."

Today an appropriate paraphrase of this old nursery rhyme might be:

"My, my, see all the people,
But where, oh where, is the church with the steeple?"

While this 1952 version may seem a bit humorous, and it certainly is not good poetry, it is, nevertheless, based on solid fact. All over our country are new communities where no church yet exists—no steeple points upward to God in His Heaven. Furthermore, in many communities where there are churches, two opposite dilemmas are evident. Either the population is growing rapidly as new families move in and the church plant is proving inadequate. Or the community is visibly shrinking as people move out to establish their homes elsewhere and the church is left with empty pews and a dwindling supporting constituency. People are constantly moving from down town to the suburbs, from city to the country, and from agricultural to industrial areas.

A great human phenomenon is taking place in this land of ours. We are a nation on the move—we have become a migratory people. The greatest migration in our history is taking place. Half of us are not today where we were in 1940. During the

* Title used by Dr. Truman B. Douglass in an article which appeared in *Advance* for July 28, 1952. A second article by Miss Smith for local Church Missionary Education Committees will appear in the Spring Issue of ENVELOPE SERIES.

past decade 70,000,000 moved from one place to another. Veterans returning from World War II could find no place to live. Many families doubled up. Or the young people moved, bag and baggage, to a new section of the country to find a home or to secure better employment. War and postwar industries created new communities. Around huge government, industrial, or reclamation projects clusters of trailer camps or quonset hut communities sprang up like mushrooms almost over night. The increase in population may be said to be equivalent to a new city of 7,500 every day.

A second great phenomenon is seen in the growth of our population. Instead of the anticipated increase of approximately 10,000,000 between the years 1940-1950, the Census Bureau figures show that we have grown by 19,000,000! This is the greatest increase in our population in the history of the country. Reduced to its simplest terms it means that there are 6,666 new Americans every day, or one every 13 seconds. These two changes in our population figures—the rapidly growing or shrinking communities with the constant moving about of our people—affected drastically the life of our churches in these communities.

Even before the results of the Census were known, denominational leaders were cognizant of the increasing need for more adequate church facilities for our growing and moving population. It was known that there were more unchurched people in America today than at any time in our history. A survey had shown that if we were to meet the religious needs of Protestant America at least 5,000 new churches should be quickly provided. But it was not until the report of the Census Bureau was released that the immensity of the problem and the opportunities which it brought were fully realized. It was then seen that the original estimates were far too low. So they were revised upwards, and when the final computation had been made it was

evident that plans should be made to build 10,000 new churches by the end of this decade! Of this revised total, 333 should be Congregational Christian churches.

People in new communities need help in building a church. They are buying their own homes, and are unable to finance the building of adequate church facilities. So they turn to the denomination to help them—to lend them money for "houses of worship," first units, or parsonages. Usually the denomination can help. Today, however, the funds of the Church Building Society designated for loans to churches have been all but entirely appropriated. Many requests for building aid must be refused because there are no funds from which to draw. It has been so for more than a year.

Something had to be done

At the General Council held in Claremont, California, in June, 1952, a plan was proposed to raise $4,500,000 for the Church Building Loan Fund of the Congregational Church Building Society. This was not a hastily developed plan. Meetings had been held across the country in more than two dozen places during the spring. At these meetings the problem, the opportunity and the plan were thoroughly discussed. A campaign to raise this sum was approved for recommendation to the General Council. It was a solemn moment at Claremont when the large congregation rose and gave unanimous approval to such an effort. It was not only a moment of approval, it was a moment of dedication. And then our entire Fellowship went to work!

The country was divided into six general areas, and Directors were secured for each area. Three denominational secretaries were released from their regular portfolios to give full time to the cultivation of three of these areas. A minister from a local church and two laymen relinquished their work to serve in similar capacities.

Committees composed of laymen, laywomen and ministers were organized in each area, each Conference, each Association and District and, we hope, in each local church.

A national Speakers' Bureau, under the leadership of Miss Helen Kenyon, was set up. Its aim is to place a speaker in every church and every organization within the church to explain the need and to enlist support for the campaign. This Bureau is also organized as outlined above. A group of splendid volunteers are assisting Miss Kenyon in this important task. Her address: 57 Edgehill Road, New Haven 11, Connecticut.

A Special Gifts Department was organized—its responsibility is to interest potential large givers in making substantial contributions beyond that which they think wise to give through their local church.

Each Conference accepted a proportionate share of the $4,500,000 goal, and each church will be asked to accept its share of the Conference goal. It is important that when a church has accepted its goal, the *Declaration of Purpose,* which every pastor has received in his packet of available material, be sent at once to the national headquarters of the Church Building Loan Fund, 287 Fourth Avenue, New York 10, New York, says Dr. Stauffacher, National Director of the Campaign. Only so will there be any indication of the progress of the undertaking.

Literature stating the case was prepared and has been widely circulated. If it has not yet come to your attention, please send to the address given in the foregoing paragraph for a copy of *The Time to Build Churches is Now* and *The Parable of Moab Hartlie*. We hope that these will be distributed in every church. They are free and can be secured in any quantity from the address given above.

A film—"The Basis of the Blueprint"—has also been made

available. While the film was prepared to recognize the centennial of the Church Building Society, it also stresses the need for church building during this present decade. It, too, should be shown in every church. It is free and can be secured from each Conference office.

The rest is up to the churches—yours and mine

There is magic in this plan for underwriting the Revolving Fund of the Church Building Society. It is akin to the magic of Aladdin's lamp—it will continue to grow and to serve for long years to come. Contributions to this fund are never used up. Loans from it will be made to churches needing such assistance in accordance with the available funds in the treasury. A very low rate of interest is charged, far below that which a commercial loan carries. The loan is made for a period of years—ten for church buildings, five for parsonages. Repayments are made as agreed upon by both parties involved. Thus, money from this fund does not decrease with the using. It is loaned out, is put to work helping to build a church, a parish house or a parsonage and, in about eight years, returns to the treasury to be used for further loans. It is estimated that in 24 years this initial fund of $4,500,000 will do $18,000,000 worth of church building and will still be available for future generations to use. A contribution to The Church Building Loan Fund is a gift in perpetuity, always helping to build churches, always honoring the donor. There is magic also in the fact that, while the fund is a project of the Board of Home Missions, it will benefit all phases of our denominational life and activities. Witness the statistics listed on page 14 of the brochure *The Time to Build Churches is Now* and note that the benevolent giving of five churches built in 1951 totalled $20,793. Thus, our missionary work at home and abroad and our program for Relief and Reconstruction will be helped through the giving of other new churches.

So much for plans, preparations and opportunities. What results can be reported?

Here is a church already committed to its own big expansion program. Its plant is inadequate to serve its growing constituency. The amount needed to finance this building project seemed almost more than the members could carry. And then from the Conference Office came their suggested goal of $7,500 for the Church Building Loan Fund! Despite the first reaction that such an addition to their building project would be disastrous, they decided to add the amount to their own building fund. They went out on a drive and raised the entire amount.

We cannot be satisfied with doing something just for ourselves. We must carry the load for others also.

A church in the midwest with 135 members recently raised $25,000 to buy materials to build their own church. The people themselves did the actual construction. They asked no aid from the Church Building Society. On Dedication Sunday the offering of $182 was contributed, half and half, to the Church Building Loan Funds of the two denominations with which they were affiliated.

A superintendent writes: "I would not have believed it a month ago, but now I am convinced that practically 100% of our churches will take their full share in raising this $4,500,000. If you tell the story to the churches and give them a chance to get answers to their questions they will respond."

Again, a church had just dedicated an impressive new sanctuary and did not see how they could help on the Church Building Loan Fund. The pastor reminded the budget committee of their partnership with the Church Building Society and the Fellowship of all our churches. The ensuing discussion ended with the inclusion of $1,000 in their budget for the first year of the effort to raise the Loan Fund and the expectation of contributing the same amount the next year.

And so the story goes, churches and individuals responding sacrificially to this opportunity to strengthen the religious roots of our beloved land so that its influence may encompass the entire world. For surely they realize that this is the only dependable way to combat the waves of anti-religion which threaten to engulf the world.

From the calendar of a church in the 80% sunshine zone of the southwest, which has recently had to enlarge its beautiful colonial church building to accommodate a rapidly growing community, comes the following quotation:

Make no little plans. They have no magic to stir men's blood. Make big plans, aim high in hope and work remembering that a noble diagram, once recorded, will never die but long after we are gone will be a living thing.

Daniel Hudson Burnham

Thus will it be with the Church Building Loan Fund—a never-ending, living thing.

FIFTIETH ANNIVERSARY OF THE M.E.M.

Why is the year 1952 spoken of as the Golden Anniversary of Missionary Education in America?

In the summer of 1902, at a summer conference held at Silver Bay, New York, the YOUNG PEOPLE'S MISSIONARY MOVEMENT was organized. Nine years later its name was changed to the MISSIONARY MOVEMENT OF THE UNITED STATES AND CANADA. For half a century this interdenominational agency of missionary education has continued to do its work of furnishing the best of mission study materials, operating missionary education summer conferences, and serving as the focal point for missionary education in American Protestantism.

See page 31.

THE BEASTS IN THE STABLE
(A Christmas Play)

By GERTRUDE CHANDLER WARNER

Readers of ENVELOPE SERIES are familiar with Miss Warner's previous plays, such as "O, Morning Star," which appeared recently. Like her other plays, this one has been used to good effect in Miss Warner's church in Putnam, Connecticut. Of this play, Miss Warner writes, "It is distinctly for Christmas, being conversation of the animals in Bethlehem on Christmas Eve." The play is designed for reading, as the directions below will indicate. Miss Warner writes that each of the twenty readers should have his or her own copy and that this may create difficulties, "unless people want to buy twenty copies of ENVELOPE SERIES!"

Directions for Production of "The Beasts In The Stable"

Often it is desirable to get everyone to take part in a meeting without the bother of preparation. "The Beasts In The Stable" was written for this purpose.

There are twenty animals in the play. The parts should be given out just as the people sit and just as the animals come in the play. Say to the first one, "You be the Ox," to the second one, "You be the 1st Donkey," etc.

Many people you didn't realize could read will thrill you by their sympathetic rendering of their parts.

If there are more than twenty people present, the committee can stay out. If there are fewer than twenty, one reader can take two parts. The carols may be played in another room on a piano or victrola, but everyone present should sing the last hymn.

Ox: I'd like to know who is doing all that talking in the courtyard.

Donkey: I was thinking the same thing, Brother Ox. There are surely two men out there, and I think three.

Ox: Right, my friend. One is the voice of our Innkeeper, I know. I recognize his voice, and he sounds very much bothered about something.

Cow: Certainly I hear a little girl's voice, soft and gentle, and so patient. Why should a child be wandering about at this time of night?

Mother Sheep: That doesn't sound like a child to me, friend Cow. It sounds gentle, yes, but mature, like a young woman.

Rooster: Mother Sheep is right. I can see the whole group from this high beam. There are two men, and one is our Innkeeper. And there is a very young woman, just as Mother Sheep said.

2nd Cow: Well, even so, why should a young woman be talking here at so late on hour?

3rd Cow: That's just what I was thinking, Sister. I'm sorry for her, somehow.

Rooster: You wouldn't be sorry for her, old Sister Cow, if you could see her face as I do. It shines like the sun yet not like the sun. It has a strange, unearthly light. It is not like pleasure—more like joy or ecstasy.

2nd Donkey: What ails you, Rooster? I never heard you talk that way before.

Rooster: All in good order, my wise friend! I never *saw* before what I see now. That's why I talk this way. Oh, the Innkeeper is shaking his head and casting his eyes down to the ground.

Baby Lamb: Mother, can't I go to sleep now? Why don't all the grownup animals keep quiet now and let me fall into a doze?

2nd Lamb: But I don't feel sleepy, mother, I want to talk too.

And I want to see the beautiful young woman. She will pat me I am sure.

Mother Sheep: You little lambs just be patient as I am, and possibly you will hear more about this. I am all of a tingle myself, when I hear that soft voice.

Wise Old Dog: I have an idea, brothers and sisters. I wonder if these are country folk trying to find a place to sleep? There is such a crowd waiting in this town to pay their taxes.

3rd Cow: How wise you are, Old Dog! I believe you are right, for the inn is full to bursting.

3rd Donkey: Whoever they may be, the owner of that gentle voice may have my bed on the hay and welcome.

Raven: Hush! You may have a chance to make good that promise, friend Donkey. The Innkeeper is turning back and the two strangers are advancing alone. They are coming this way, though slowly. You will soon see them.

Mother Sheep: I never felt this way in all my life. Usually I pay no attention to travellers. Step way over to one side, you rough Oxen, and let them have plenty of room to get into the stable if they want to.

Rooster: They do want to. Here they are, almost at the door. The man seems to be looking around him anxiously. Ah, the young woman says, "What a lovely place!"

1st Donkey: Hear that my friends? She says our stable is a lovely place!

Ox: Welcome strangers! Welcome good friends! Come in!

2nd Donkey: And I say welcome travellers.

Mother Sheep: She recognizes our feelings even if our voices are discordant. Hear her, my little lambs, saying that the animals are lowing to welcome us!

Ox: I hope they will sit down near my stall. Believe me, I shall never forget I was so honored. And who are these folk to awake such feeling in an animal?

Rooster: I know not. Listen, brother animals. Pretend to go to

sleep and do not appear to listen to them as they talk together. After all, is it our business to listen to affairs that do not concern us?

Donkey: You are right my friend. Somehow I feel that a great honor is being bestowed on all of us lowly creatures this night. I feel it in the very air. Come, let us be still while the mysterious strangers rest on the hay.

(Singing in distance. "Silent Night.")

Baby Lamb: Mother! Mother! I hear a baby crying! It is right in our stable.

Mother Sheep: Of a truth, my baby lamb, it *is* right in our stable. See, the lovely lady has it in her lap.

Donkey: She is wrapping it in swaddling clothes. Would that we had some fine embroidered ones to give her!

Ox: It is her first-born son! I heard them say it. Take my manger, oh lovely and beautiful stranger. Take it for your baby's cradle.

1st Donkey: Oh no! Please take mine! Fill it with soft hay. No, I am too late, brother Ox. It is your manger she is lining with hay.

Mother Sheep: See, she has laid the baby on the hay. Come, little ones, and look at this beautiful newborn child.

1st Baby Lamb: Oh, mother! See him nestle in the hay. He has stopped crying.

Mother Goat: Come, little kids. Come with the rest and look upon this infant.

Newborn Calf: And do not forget me! I, too, was born this very night. I am not a day older than this stranger child.

Little Kid: He is more helpless than you, though. And yet, he is not weak like us. It is a very strange thing. This baby does not seem like an ordinary human child.

Wise Old Dog: Friends, do my aging eyes deceive me, or do you see a heavenly radiance on the child's face? It is unearthly; it is from Heaven itself!

Mother Sheep: I see that light, too, my old friend. It glows from the mother's face as well as from her child's. Ah, as she leans over the manger I can almost hear angels singing.

Wise Old Dog: You do. It is not imagination. Believe me, friends, this is a Holy Night. We have been vouchsafed a sight which so far has been denied to human eyes.

1st Dove in the rafters: Listen down there! This sets me to wondering why it should come to the lowliest of creatures? Why should a dove or a donkey be allowed to look upon something that even Herod has not seen? Or even Caesar Augustus himself! It must be there is a lesson for us all if we could only find it.

Baby Lamb: Mother, let's lie down by the baby and keep watch over Him.

2nd Baby Lamb: Let's say our evening prayer to God beside His cradle.

Mother Sheep: A holy thought, my little ones. By doing so we may learn something of the meaning of this heavenly visitation.

All animals say together:

"Oh pure and holy Infant,
Thou are truly without sin.
Approach our God for us in Thy spotless beauty,
And tell Him we adore Him, and are sorry for all our complainings.
Give Him our praise for coming first
To our lowly cattle shed."

3rd Donkey: Friends! I see the meaning! This Child has come to our stable to show God's love for the poor and humble. Never again will I wish to be rich and respected. I shall take this lesson to heart and rejoice to be a beast of burden. Already I feel my burdens of tomorrow lightened by the thought.

1st Sparrow: Right, friend Donkey. We tiny sparrows are surely the lowliest of God's creatures. And yet this Child's presence makes me think that God cares what I do.

2nd Sparrow: We are seeing a miracle, little brother Sparrow. We shall both be sold tomorrow for a fourth of a penny but now I feel that God will notice if I should not reach the market.

2nd Dove: Even the little sparrows feel the Peace in this stable. Would that the world could know what we know. How I should like to be the bearer of this news!

Raven: Perhaps you can, Dove. You are quite different from me. You are such a peaceful creature and peace is always a result of love. Let it be your mission in life to stand as a symbol of this Peace on earth that we all feel.

Wise Old Dog: My eyes are getting dim to the things of this world, and I can see more clearly the things of the Spirit. We are the only ones who have seen this miracle, but surely some human beings will come to this stable soon. When they do come, let us all be very quiet so that they may learn what we have learned. For they are the only ones who can tell the good news to others.

Newborn Calf: But while we can, dear old Dog, let us raise our poor voices in adoration, for God, at least, will understand every word we say.

(Music—"O Come All Ye Faithful")

THE END

Twenty Characters

Ox		Little Kid
Donkey	Mother Sheep	Newborn Calf
2nd Donkey	1st Baby Lamb	1st Sparrow
3rd Donkey	2nd Baby Lamb	2nd Sparrow
1st Cow	Rooster	1st Dove
2nd Cow	Raven	2nd Dove
3rd Cow	Mother Goat	Wise Old Dog

NOT GONE WITH THE WIND

(A Program for Young People)

By TORU MATSUMOTO*

To the Leader:

This program is designed for a Young People's group, such as a Pilgrim Fellowship, and to be given in their regular meeting room to emphasize the fact that knowledge of God is light and that this light burns today in spite of the prevailing darkness. Japan is portrayed as a land where our representatives and especially our Japanese Fellow Christians are living symbols of Christian light. One reading of the script will automatically suggest personnel and supplies needed.

Group: (seated) "Abide With Me" *(sing first stanza)*

Abide with me; fast falls the even-tide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

(The lights go out all at once. Let people react to darkness. The organ or piano softly plays the tune through once. Soloist sings the fifth stanza of the same hymn, as a young girl walks in with a lighted candle and places it on a table in the front center. The girl retires; the music halts.)

Voice: (Leader) Most of the world is in darkness, and darkness is also within our hearts. Where the love of God has not become known, and where His children are suffering, darkness reigns. But even where the church of Christ exists and His people belong to it, if they do not love God and their neighbors, there is darkness. It is our duty and privilege as Christians to bring His light into all the world.

* Toru Matsumoto is a well-known Japanese Christian and Young People's leader. For many years he was in America in student work and suffered in a concentration camp for the early part of the war. He is the author of *Seven Stars* and other stories. He spends today a major part of his time in radio, where he is called Uncle Toru.

(Lights another candle from the center candle and passes it to "A")

Voice A: (reads slowly and thoughtfully with pause between lines)

O send out thy light and thy truth. (Psalm 43:5)
Thy word is a light to my path. (Psalm 119:105)
Ye are the light of the world. (Matthew 5:14)
Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. (Matthew 5:16)

("A" lights a candle for "B")

Voice B: Almost one hundred years ago Japan was unknown to the world—a closed door. Only in the report of Marco Polo was there a vague mention of a land east of the continent of Asia. But in 1853 the United States decided to knock on the door of this mystic land, and President Fillmore sent Commodore Perry and a fleet of warships to the Far East. Reluctantly Japan opened her doors to the big wide world outside.

Voice C: (reads the words)

The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

Voice D: (receives light from "C") Our churches entered Japan and preached the gospel. Our missionaries from the farm lands of the midwest and the cities and towns along the Hudson founded new stations for work at the foot of Mt. Fuji, in the capital of the new nation, and on the rugged coast of Kyushu.

(Light is transferred to next person as one finishes)

Voice E: I stand for the Church of Christ in Japan, a member of the Body of Christ preaching the Gospel of Christ in the land of Buddhism and Shintoism. By 1939 there were 300,000 Christians in Japan.

Voice F: I stand for the Christian Schools of Japan. Here many of Japan's Christian leaders have received education. Dr. Toyohiko Kagawa, world-famous evangelist, and many not so well known abroad, were students there.

Voice G: I am the colleges and universities founded by Christian Japanese—the Doshisha, for example, coeducational, and Kobe College for Women, blazing new trails, and so good that many non-Christian families sent their children to them.

Voice H: I am the Christian Kindergartens and the Junior High Schools where many seeds sown by our missionaries and Japanese Christian teachers found fertile soil and grew into solid Christian men and women.

Voice I: And these schools helped develop strong ties of international feeling. Many graduates from all these schools came to our colleges in America and visited our churches, and the bonds of fellowship in Christ grew bigger and stronger.

Voice J: (In a small and rather gloomy tone first; picks up towards end) Not all was going well, however, between America and Japan. The international relations passed through a series of crises and finally reached a climax in December, 1941. Lights went out all over the world, except the lights of love that remained in the hearts of faithful Christian friends across hostile frontiers.

(Organ plays and firm voice sings confidently)

The Church's one foundation is Jesus Christ her Lord;
She is His new creation by water and the word;
From heaven He came and sought her to be His holy Bride;
With His own blood He bought her, and for her life He died.

Leader: When the roars of guns subsided and airplanes of war no longer droned, our armed forces landed to occupy Japan, with General MacArthur as Supreme Commander. Japan was in ruins, her people exhausted. Homes, factories, and even churches had been burned. Fortunately for us, there was no hatred. Fortunately for them, our soldiers did not molest them. The occupation of Japan proceeded like a miracle, peacefully, constructively, with justice for all.

(Organ plays "Rise up, O Men of God")

Leader: Then in a gesture of unbroken friendship four Christian leaders of America went to Japan, to bring our love and understanding to the long-suffering Christians of Japan. Thank the Lord, the Church Had Not Gone With The Wind.

(Here follows the singing of the first, second and fourth stanzas of "Rise Up, O Men of God")

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His Kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man,
Rise up, O men of God!

(All lights go on in the room. Candles are not necessary any more. All those holding candles sit down)

Leader: Reads Matthew 5:38-48.

Dear friends: By the will of God, our Father, we are living in a difficult but great age, and against the will of God our

world is divided and is in danger of great catastrophe. We are remembering Japan today because what has taken place between our country and Japan is indicative of what can happen when men ignore God, and also of what can happen when leaders of governments do remember lessons of history and the teaching of Christ.

That Japan went to war was evil, but we as Christians must recognize that our nation was not entirely guiltless. But the kind of peace we concluded with our former enemy in the Pacific was a new kind of peace, a treaty of reconciliation, by no means perfect but better than most people could hope. This is cause for thanksgiving, meditation and prayer. And so, let us in humility and gratitude bow our heads in prayer.

Prayer: For Japan, For the Church in Japan, For the Human Family, For the Church in all the World:

O, God, our Father, we thank Thee that thou hast shown to us through Thy Son, Jesus Christ, that the only way to live with our neighbors is to love them, and that though we are sinners all Thou forgivest us our sins as we repent, and that Thou makest possible reconciliation between adversaries.

God, our Father, we beseech Thee to uphold our fellow Christians in Japan, comfort them in their moments of trial, strengthen them in their hour of need, lead them in their days of forward progress. We pray, O God, that lasting peace may be established across the Pacific so that the whole world, now divided through suspicion and fear, may see a new hope and new light. We humbly beseech Thee, O Lord, that we may be cured of our pride and conceit, and become Thy worthy children, poor in spirit, meek, hungering for righteousness, merciful, and constantly working for peace and brotherhood.

Bless our meeting this evening. Be with us and guide us,

for we ask this through Jesus Christ, our Saviour and Master. Amen.

Leader: Japan today presents a golden opportunity for Christian work, and our Church's field force is near its prewar strength. The following persons are in active service in Japan, under the American Board, representing our Congregational Christian Churches:

Miss Constance Buell
Miss Leona Burr
Rev. and Mrs. Frank Cary
Miss Frances Clapp
Miss Angie Crew
Rev. and Mrs. Gordon Dalbeck
Miss Margaret Dow
Rev. and Mrs. Darley Downs
Mr. and Mrs. John F. Fairfield
Rev. and Mrs. Clarence Gillett
Mr. and Mrs. Robert Grant
Miss Alice Gwinn
Mr. and Mrs. Harold Hackett
Miss Esther Hibbard
Miss Lyda Houston
Miss Jean Littlejohn
Rev. and Mrs. William McKnight
Rev. and Mrs. Alden Matthews
Rev. and Mrs. Sherwood Moran
Mr. and Mrs. Douglas Morrill
Mrs. Floyd Roberts
Miss Grace Robertson
Rev. and Mrs. Robert Wood
Rev. John G. Young
Mr. and Mrs. Otis Cary
Mr. J. Emery Fleming
Miss Florence Freiheit
Miss Janet Huntley
Miss Cynthia McEvoy

In America for study and speaking are:

Rev. Kiyoshi Ii (Pacific School of Religion)
Miss Mika Nishio (Hartford Seminary)
Mr. and Mrs. Masao Takenaka (Yale University)
Mr. Shigeru Osawa (Howard University)
Rev. Teiji Shirakawa (Emory College)
Dr. Keiichiro Shimada (Chicago Theological Seminary)
Miss Nobuko Yoshida (National College of Education)
Miss Kazuko Hatanaka (studying music)
Miss Yasuko Narutomi (Gorham State Teachers College)
Mr. Yo Yuasa (Amherst College)
Rev. Yoichi Nagasaka (Andover Newton Theological School)
Mr. Eiji Tominomori (Columbia University)
Mr. Tokuzo Hiraga (Union Theological Seminary)
Mr. Sumio Ogata (Union Theological Seminary)
Mr. Kyoji Buma (Yale University)

Leader: Our missionaries tell us that it is our spiritual unity and fellowship they desire most of all. We shall remember our missionaries and fellow Christians in our prayers tonight.

At this time let us be led in prayer, and as many as are so moved will offer their prayers of thanks for and dedication to "Our Christian World Mission."

(When prayers are concluded, let the group remain seated to sing "Saviour, Again To Thy Dear Name We Raise." First and fourth stanzas)

Saviour, again to Thy dear Name we raise
With one accord our parting hymn of praise;
We stand to bless Thee ere our worship cease;
Then, lowly kneeling, wait Thy word of peace.

Grant us Thy peace throughout our earthly life;
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us O Lord, to Thine eternal peace. Amen.

Minister: Dismisses the congregation with the benediction.

NOTE: The sound film "Toru's People" (color, 33 minutes) may be rented from the Audio-Visual Aids Department, Reformed Church in America, 156 Fifth Ave., New York 10, New York. Rental fee—$12.00. It might be useful for a preceding or following week's program.

"MISSIONS ARE PEOPLE"

Wisconsin Conference Skit

By MARETA KAHLENBERG

The Missionary Education Committee of the Wisconsin Congregational Conference presented a very clever skit at the State Conference held in Whitewater, in May, 1952. Produced and directed by Mrs. Mareta Kahlenberg, Chairman of the State Committee, the skit was called "Missions Are People"—as the program proclaimed—"Starring Lee Bergsman and Adelaide Hatch and the Premiere appearance of the Mission Musicleers." The whole set-up of the skit was clever! The scene was a Committee Room—"Any resemblance to a Wisconsin Congregational Church is unintentional and entirely coincidental." The music consisted of original words or "jingles" set to old tunes—"Any resemblance to familiar melodies is intentional and was planned for atmosphere." The cast consisted of a male quartet and included the following persons: Mr. Iso Lationist, Mr. Kee Pit Home, Mr. An T. Benevolence, Mr. A. Gainst Missions. All four parts were carried by ministers of the Conference. The two main missionary speakers at the State Conference were featured as serious parts in the play.

For other serious parts Mrs. Kahlenberg writes: "I went through my copies of *Advance, Letter of the Month, Facts from the Field, World Service Programs,* and ENVELOPE SERIES picking out those which contained articles on Japan, India, and the Arab refugees. Then I sent the material to one person chosen to represent each of those three countries and let her work it up for herself."

"As I played 'Pomp and Circumstance' by Elgar," continues Mrs. Kahlenberg's report, "in walked the four trustees dressed in dark suits, derbies or top hats—carrying brief cases and with cardboard signs inscribed with their names (as above) hung

around their necks. Gathered around the table they sang ditties to the tune of 'Juanita' and 'Sweet Adeline.' Then the Missionary Education Chairman entered and sang words to 'Way Down Upon the Swanee River' by which she introduced the five speakers for Congregational work. Their speeches followed.

"At the end Fred Hyslop (pastor at LaCrosse and a member of the Prudential Committee of the American Board), fresh with enthusiasm from the American Board meeting pulled the whole thing together by presenting the challenge of the work to be done. The 'Trustees' being convinced at last as to the value of missions reversed their name cards (as they sang words to the tune of 'Auld Lang Syne') revealing their new names—Mr. United Nations, Mr. Glad Lee Shares, Mr. Pro Benevolence, and Mr. Favors Missions and the audience and cast joined in singing 'In Christ There Is No East or West.' "

In addition to the skit, the Committee had planned a splendid exhibition in the gymnasium of the church and given it good publicity.

Tune—Juanita
Let's get to business
Plan the budget for this year.
Offerings are meager
We must cut, I fear.
But the roof is leaking
And the organ needs repair
And the parson's pittance
Is too small, I swear.
Budget—oh budget—'til you're planned we're in suspense
Balance the budget—slash and cut expense.

Tune—Sweet Adeline
Benevolence—
A great expense—
Let's cut it down—
Keep cash in town.—
Why let it roam
Across the foam?
From our budget let us cut
Benevolence.

Tune—Auld Lang Syne
This missionary work sounds good
We did not know the facts
Let's change our names as well as minds
As one of our first acts.
Benevolence we'll support
With heart and soul and checks
In Every Member Canvasses
We'll even risk our necks.

Chorus
For *missions are people now we know**
They need a helping hand.
Let's work 'til Christian brotherhood
Exists in every land.

*** Sing on one note.**

A REPORT ON A MICRONESIA ANNIVERSARY CELEBRATION IN BROCKWAY, MONTANA

By Mrs. Leon Yarger*

May 18, 1952, dawned clear and bright in Brockway, a small town of 90 inhabitants, located at the terminal of a spur of the Northern Pacific Railroad on the rolling plains of eastern Montana.

It was Dedication Day in Brockway and it was Micronesia Day also—an all-church, all-parish event which began taking shape as far back as February and in which all the church people had a part.

Long before 10:00 A.M., the girls and boys in snow white dresses and starched white shirts began pouring into the little Congregational Christian Church to sign the guest book and receive a colorful "Cross and Crown" pin. By 10:30, people from miles around filled the church to overflowing, eager to see and hear and take part in this glorious, gala event.

The parish minister, Rev. L. E. Anderson, of Glendive, 65 miles distant, arrived in time for dinner, after delivering the morning sermon to his people at home. Rev. George E. Stickney, the Conference Minister of Billings, 250 miles away, was among the first to arrive. The guest speaker, Rev. Laurence Juell of Glasgow, 150 miles north, came bringing his wife and family and the greetings from his friendly church.

May 18 marked the twelfth anniversary of the dedication of the Brockway Church and the program for the day included the reading of letters of congratulations from former ministers of the parish, and, to highlight the occasion, 11 new members were received into the fellowship of the church, nine of which were young people.

* Mrs. Yarger is a member of the Brockway church and had a great deal to do with the success of the celebration here reported.

The Micronesian program was presented by the Sunday School.

The children sang two songs, one in Trukese, one in Kusaian, after first giving the English version. One was "God Is Love," which was taken from *Children's Religion,* the other, "The Church's One Foundation," was featured in ENVELOPE SERIES. The entire audience was invited to sing the latter and many did—no one being too sure of the pronunciation of the Kusaian words but it was a glorious rendition!

A class on Micronesia, covering the location, size and kind of islands, the people, their homes, habits, schools, the work of the American Board and the missionaries, and the part the *Morning Stars* have played in the whole set-up, brought the islands very close to everyone. During the telling of the story of the dramatic launching of *Morning Star,* three of the small girls sang "Fling Out The Banner."

One of the Sunday School teachers made a small *Morning Star No. VI* complete with the Christian flag flying from the mast. This was used as an offering basket for the tiny folk. As they marched around the ship, which was placed on a low, mirror-topped table in front of the Christian flag, and dropped in their offerings, the older children sang "His Truth Is Sailing On," written especially for the program and sung to the tune of "The Battle Hymn of the Republic."

From the pledge to the Christian flag to the final benediction, the audience felt it was a fitting tribute to those who have labored in mission fields, and especially in Micronesia.

Dinner, which included many island foods, was served at noon and again at the close of the afternoon services. There was chicken and rice, vegetable and fruit salad, candied sweet potatoes, rolls, served in canoe baskets representing the islands on which our schools are located, coconut cake, a fruit drink, and coffee. Table mats of the islands were used and a tiny, miniature Micronesian village, complete in every detail, added to the en-

joyment of the occasion. The village was copied from a picture in *Advance* and made by one of our church women.

The guest book, containing more than one hundred names, was sent to King John Sigrah of Kusai along with a letter of congratulations and greetings from the Brockway Church.

Two Friendly Service packages, containing complete sewing kits and several yards of white sewing material, were dedicated and sent to the girls' schools in the islands.

The offerings, amounting to $97.43, were sent to Micronesia through the Conference Office for Our Christian World Mission.

Original words used to the tune of "The Battle Hymn of the Republic":

HIS TRUTH IS SAILING ON

1. Our eyes have seen the outline of the good ship *Morning Star,*
   It is coming into harbor from a land away so far,
   Bringing us the blessings we have been waiting for.
   'Tis God's ship sailing on.

Chorus

Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
His Truth Is Sailing On.

2. In all the years the *Stars* have sailed among the islands here,
   They have brought us hope and comfort,
   They have brought us strength and cheer,
   Without them we were lonely and our days were dull and drear,
   They are God's ships sailing on.

Recited by one of the Church School Teachers

Many years have passed,
And still the *Stars* sail on,
May we be just as faithful,
And see our work well done,
And on this Day of Days from dawn 'til set of sun,
We sing our praise to God.

Everyone singing

Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
His Truth Is Sailing On.

M.E.M. or J.C.M.E.?

Through most of the past half century of missionary education, we have talked affectionately of the "M.E.M." Those who have been a part of it have learned to love its fellowship and to be thrilled by its program. By 1950, 28 denominations were working together in the Missionary Education Movement, naming their representatives to its Board of Managers, and finding in it a more effective tool than any one denomination could possibly possess by itself.

With the organization in 1950 of the National Council of Churches of Christ in the U.S.A., uniting eight major interdenominational agencies, the M.E.M. became the J.C.M.E. The purpose of the Joint Commission on Missionary Education, as expressed in the constitution of the Council, is "to continue and extend the work of the Missionary Education Movement of the United States and Canada, including publication."

Those who have long used the letters MEM will in time become accustomed to JCME. Either one means Missionary Education, whose fiftieth anniversary we have been celebrating in 1952.

See page 32.

AN ANNIVERSARY CELEBRATION

In this fiftieth year of coöperative missionary education (see pages 12 and 31) your church may wish to do something special in appreciation of the M.E.M.—J.C.M.E.

To celebrate the M.E.M. Anniversary, individuals and groups friendly to the cause of Missionary Education are giving to an Anniversary Fund of $100,000. Many local churches are putting on programs commemorating the Anniversary, for which materials are available from the Joint Commission on Missionary Education, 257 Fourth Avenue, New York City 10. Several churches have made Recognition or Memorial gifts of $100 or $200 to the fund in the name of one of their members who is or has been active in the field of Missionary Education.

The Anniversary Fund will greatly strengthen the interdenominational publishing work of the Friendship Press and the J.C.M.E. It is used, by the way, to finance new books and will be replenished as the sale of books proceeds. In these days of "revolving loan funds," gifts made now work on and on. So it is in this case.

For further information address Miss Ruth I. Seabury, 14 Beacon Street, Boston 8, Massachusetts.